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exposes printed number-words to his observers, and asks them to report upon the experiences which the words suggest. Thumb and Marbe expressly call attention (p. 14) to the fact that it is altogether inadmissible to transfer laws which hold for a determinate class of associations directly to another class: *cf.* also Meyer and Orth, *Zeits. f. Psych.*, XXXVI, 1. K. MARBE (University of Würzburg).

Psychologie de la croyance. Par C. BOS. Paris, F. Alcan, 1902. pp. 177. Price, fr. 2.50.

This essay falls into two parts: an historical study, and a psychological analysis of belief. The author finds that the conflict between science and faith is apparent only; science presupposes belief, indeed, rests upon belief at every point. Belief, faith, is coextensive with life; it is the affirmation of our will to live. The psychological growth of belief is traced, from that which is implied in mere sensation up to that which involves a deliberate volition. The motives to faith are discovered in the deepest and most intimate recesses of organized life; it is the total self, the psychophysical union of mind and body, that believes.

W. Wundt's Philosophie und Psychologie. In ihren Grundlehren dargestellt von R. EISLER. Leipzig, J. A. Barth, 1902. pp. vi, 210. Price Mk. 3.20.

This is a clear and for the most part sympathetic account of Wundt's philosophical work, appearing opportunely on the eve of the Master's seventieth birthday. It falls into three parts: psychological principles, epistemological principles, and metaphysical principles (the latter including general metaphysics, philosophy of nature, and philosophy of mind). The book is a useful supplement to that already published by E. König in the series known as *Frommann's Klassiker*; we note in particular that Eisler lays especial stress upon epistemology, as König does upon ethics. The volume concludes with a partial bibliography. There is no index.

Magic and Religion. By ANDREW LANG. New York & Bombay, Longmans, Green & Co., 1901. pp. x, 316.

This book has two principal theses: the one positive, that "perhaps the earliest traceable form of religion was relatively high, and that it was inevitably lowered in tone during the process of social evolution;" the other negative,—a destructive criticism of Frazer's "many hypotheses, which are combined into his theory of the origin, or partial origin, of the belief in the divine character of Christ," and of the same author's "theory of the Golden Bough of Virgil as connected with the fugitive slave who was 'King of the Wood' near Aricia." On the former count, the impression left upon the reader's mind is that there is a good deal more to be said for Mr. Lang's theory than current modes of anthropological thinking and writing would lead one to suppose; on the second,—that Mr. Frazer has been pulverized. The final settlement of the controversy must be left to the anthropologists. In the meantime, Mr. Lang's psychology is generally sound, and his style, as always, is charming.

Dreams and their Meanings: with many accounts of experiences sent by Correspondents, and two chapters contributed mainly from the Journals of the Psychical Research Society on telepathic and premonitory dreams. By H. G. HUTCHINSON. London, New York & Bombay, Longmans, Green & Co., 1901. pp. 320.

"It occurred to me," writes the author in his Introduction, "that there were certain kinds of dreams common to nearly every one. . . And this being so, I was struck by the fact that no one seemed to have

tried to find the common cause of each kind respectively of familiar dreams.' He therefore set himself to investigate the subject, with the present volume as a result.

The valuable part of the work, to the psychologist, is the long (over 100 pp.) chapter on the Classification of the More Frequent Dreams. For the rest, the book is avowedly 'popular;' and the chapters on 'What Science has to Say about Dreams,' 'Their Association with Ideas of Immortality,' 'Divinations from Dreams' and 'Interpretations' are slight and sketchy. The two concluding chapters deal with the topics mentioned in the sub-title.

Facts and Comments. By HERBERT SPENCER. New York, D. Apple- & Co., 1902. pp. viii, 292. Price \$1.20.

"During the years spent in writing various systematic works," says the author in his Preface, "there have from time to time arisen ideas not fitted for incorporation in them. Many of these have found places in articles published in reviews, and are now collected together in the three volumes of my essays. But there remain a number which have not yet found expression: some of them relatively trivial, some of more interest, and some which I think are important. I have felt reluctant to let these pass unrecorded, and hence during the last two years, at intervals now long and now short, have set them down in the following pages. Possibly in a second edition I shall make some small additions, but, be this as it may, the volume herewith issued I can say with certainty will be my last."

The book contains no less than thirty-nine sections, covering the widest range of interest. Seven of these (State Education, Patriotism, Party Government, Imperialism and Slavery, Re-barbarization, Regimentation, The Reform of Company Law), may be classed roughly under the heading of political philosophy; a few have direct reference to previous works,—so the Regressive Multiplication of Causes to *First Principles*, Some Light on Use-Inheritance to the *Principles of Biology*, Style to the essay on *The Philosophy of Style* ("the editor's title, not mine"), and The Origin of Music and Developed Music to the essay on *The Origin and Function of Music*. Psychology is touched upon in A Problem (obsession by melodies), Presence of Mind, Feeling *vs.* Intellect (one of the most important 'comments' in the book), The Closing Hours (consciousness in the dying), and Exaggerations and Misstatements (criticism of Huxley). The rest vary all the way from Ultimate questions, and What should the Sceptic say to Believers? to designs for painlessly disposing of lost dogs and for improving the acoustical properties of music rooms. It need hardly be said that there are many wise sayings, and many characteristically Spencerian sayings in the volume. "I detest that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce;" so do many of us. "The primary purpose of music is neither instruction nor culture but pleasure; and this is an all-sufficient purpose:" this is like Wundt's theory of the function of æsthetics as the play of the adult. "Beauty is not attained by filling a room with beautiful things:" so one might quote at large. Very important is the statement of the part that use-inheritance plays and does not play in the author's Psychology (p. 149). And very characteristic of Spencer's contempt for history are the opening sentences of Perverted History: "I believe it was a French King who, wishing to consult some historical work, called to his librarian: Bring me my liar. The characterization was startling, but not undeserved."

The passing of Herbert Spencer from the literature of English philosophy is an event that no one, friend or foe, can contemplate without sadness. Let us hope that he may live long enough to publish a second and many more editions of *Facts and Comments*!